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The Promised Messiah^(as) states about the station of the Holy Prophet^(sa)

'That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.



8. Keynote address at the
18th National Peace
Symposium 2024



15. The Promised
Messiah^(as) Day

13. Practices of the Promised Messiah^(as)
in Ramadan

17. The Big Iftar Reports
22. Pan African Ahmadiyya Muslim Association,
United Kingdom

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اعوذ بالله من الشيطان الرجيم

The Holy Qur'an

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (184)

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew. (185)

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (186)

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (187)

Al-Baqarah- Verse 184 – 187

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۚ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٦﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

﴿١٨٤﴾

Hadith

Narrated by Hazrat Abu Huraira (may Allah be pleased with him).
Allah's Messenger (ﷺ) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

Sahih al-Bukhari 1904, Chapter 9, Book 30: Fasting

حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ
ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا
الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزَى بِهِ. وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ
صَوْمِ أَحَدِكُمْ، فَلَا يَرَفُثْ وَلَا يَضْحَكْ، فَإِنْ سَأَبَهُ أَحَدٌ، أَوْ
قَاتَلَهُ فَلْيَقُلْ إِنِّي أُمِرْتُ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ
لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْبُسْكِ،
لِلصَّائِمِ فَرْحَتَانِ يَفْرَهُهُمَا إِذَا أَفْطَرَ فَرَحٌ، وَإِذَا لَقِيَ رَبَّهُ فَرَحٌ
بِصَوْمِهِ .

Hadith

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb"

Riyad as-Salihin 1215, Chapter 217, Book 8: The book of Virtues

وعن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. والصيام جنة فإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن ساب به أحد أو قاتله، فليقل: إني صائم. والذي نفس محمد بيده لخلوف فم الصائم أطيب عند الله من ريح المسك." للصائم فرحتان يفرحهما: إذا أفطر فرح بفطره، وإذا لقي ربه فرح بصومه"

Extract from the Writings of the Promised Messiah^(as)

"As far as I am concerned, I do not leave a fast unless it is likely to cause my death; I do not feel inclined to leave a fast. These are blessed days and the days of the showering of God's blessings and mercy."

(Al-Hakm 24.1.1901).

Once the Promised Messiah^(as) was asked about fasting while travelling. The Promised Messiah^(as) replied: "As far as the Holy Quran is concerned, it says: 'Whoso among you is sick or is on a journey shall fast the same number of other days'. This means that a sick person or a traveller must not fast. This is an order and there is no option from God Almighty. In my view, a traveller should not fast. However, some people do keep fasts as a matter of course and if they do so while travel-ling in pursuit of this practice. there is no prohibition although one must still have regard for the injunction: "shall fast the same number of other days". A person who goes to considerable trouble in keeping a fast while travelling tries to please God by force rather than earning His pleasure by following His commandment. This is a mistake. True belief consists of following the injunctions and prohibitions of Allah".

(Majmooa Fatawa Ahmadiyya, Vol. I p. 179).



Hazrat Mirza Ghulam Ahmad Qadiani
The Promised Messiah^(as)



Ramadan and Prayers

FRIDAY SERMON DELIVERED AT MASJID MUBARAK, ISLAMABAD,
TILFORD, UK ON 29TH MARCH 2024

After reciting *Tashahhud*, *Ta'aawuz* and *Surah al-Fatihah*, Hazrat Khalifatul Masih V^(aba) recited the following verse from the Holy Qur'an:

‘And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’ (The Holy Qur'an, 2:187)

The Connection Between Ramadan and the Acceptance of Prayer

Huzoor^(aba) said that God has placed this verse along with the verses regarding fasting in Ramadan. This indicates that praying has a very special connection with Ramadan and fasting, which is why offering prayers, voluntary prayers and other forms of prayers are especially focused on during the Holy Month. Every Muslim knows that in this month, God showers His love upon His servants more so than He does in ordinary times.

Huzoor^(aba) said that once, the Holy Prophet^(sa) said that God treats His servants according to how they perceive Him. If someone remembers God, then He is with them; if one remembers God in their heart then God remembers them in His heart; if one remembers God in a gathering then God remembers that person in a gathering. If one advances towards God the distance of a cubit then God draws a hand's length near that person; if one advances towards God a hand's length, then God advances towards that person the distance of two hand lengths. If one walks towards God, then God runs towards that person. In essence, this is the manner in which God treats His servants in ordinary times. During the month of Ramadan, an environment is created whereby one's focus is entirely upon

remembering God. So then imagine the blessings which God would bestow; it's something that we cannot even fathom.

Importance of Remaining Steadfast in Prayer

Huzoor^(aba) said that this is contingent upon all of these acts being done with sincerity of heart while remaining steadfast in the faith. It is then that God turns to His servant with compassion. The Holy Prophet^(sa) said that God dislikes turning someone away who comes to Him with their hands outstretched. This is the case when someone goes to God with sincerity of heart. Sincerity of heart demands a vow of true repentance.

Huzoor^(aba) said that sometimes in haste, some people say that they prayed but that prayer was not accepted; however they do not stop to consider the level of sincerity with which they prayed and whether they are sincerely increasing in their connection with God, and the sincerity with which they seek repentance for their sins, seeking to strengthen their relationship with God by fulfilling His commandments. Hence, in order to attain His special compassion, we must fulfil His commandments.

Huzoor^(aba) said that God is so compassionate that He has furnished us with an opportunity every year through Ramadan, that even if there have been shortcomings throughout the year, we can take this opportunity to address them, seek forgiveness and make a lasting change for the better. It is an opportunity for us to become true servants of God, and we have been given the opportunity to do what it takes in order to achieve that. When we finally do achieve this, then God gives the glad tidings that not only does He hear the prayers of such people but answers them as well. Hence, our prayers should not

be limited to our personal needs, rather they should also be focused on establishing a stronger and closer connection with God.

Mere Lip-service in Prayer is Insufficient

Huzoor^(aba) said that God has made clear that mere verbal expressions of love will not suffice to lead one to the station of becoming a true servant of God, rather this can only be achieved by following the commandments of God. It will happen when a person establishes such faith that can never waiver. So, even those who say that they offered many prayers to no avail, should introspect to see whether they have prayed with complete sincerity and whether they have done justice in striving to increase their relationship with Him. Some set the parameters of their prayers for their personal needs being accepted as the determining factor for the efficacy of prayers. If their exact needs are not met then they begin questioning prayer or even God. But these are not the characteristics of true servants of God. Hence, before questioning prayer we should question ourselves to see whether we are fulfilling God's commandments and the level of our faith.

How True Prayer Can Be Achieved

Huzoor^(aba) said that the Promised Messiah^(as) has expounded upon the subject of prayer, who the true servants of God are, and how true prayer can be achieved. Huzoor^(aba) said that he would present quotations of the Promised Messiah^(as) on this subject.

Huzoor^(aba) said that the Promised Messiah^(as) explained that there is no doubt that God hears prayers, but the condition is that one establishes true righteousness, accepts unequivocally the existence of God and thereby strengthens their faith in the fact that God has power over all things. Faith leads to perception, and when this is achieved then one will see the fruits of their prayers. It cannot be that a person's faith wavers at the slightest adversity. The relationship between a person and God should be like that of two true friends. These are the very basic and fundamental conditions for the acceptance of prayer.

Huzoor^(aba) further quoted the Promised Messiah^(as), who states that we should develop ourselves to a level where God can speak to us. This can be done by establishing righteousness and the fear of God, believing in the existence of God and the unseen, and accepting that God has power over all things.

How to Gain Certainty of the Existence of God

Huzoor^(aba) continued quoting the Promised Messiah^(as) who said that if someone questions how we can know that God exists, then the answer lies in the quoted verse, which is that God says He is near. By calling to Him, we can find Him through His answers to our prayers. The gods of other faiths are not near. Therefore, when one calls unto God with a sincere heart then they can find God and increase in their love for Him. It is indeed a sign of God's existence that he answers prayers.

Huzoor^(aba) further quoted the Promised Messiah^(as) who said that seeing the signs of God is the means of recognising God. However, if a barrier remains between a person and God, then they will not be able to hear Him or see His signs. Hence, the solution is to increase in love for God and to establish a closer relationship with Him so that there is no barrier and one can hear God and see His signs.

Huzoor^(aba) continued quoting the Promised Messiah^(as) who said that in order to increase in faith, one must continue to persist in offering prayers. It is through prayers that a change will develop within a person that will lead to them ultimately meeting a good end.

Huzoor^(aba) said that these are not just tales of old, rather the same applies today and there are many examples of the acceptance of

prayer even today. Huzoor^(aba) said he presents various examples of the acceptance of prayers which people write to him. *The Review of Religions* conducted a programme [the God Summit] on the existence of God in which many people shared their stories of the acceptance of prayer. In fact, it can be through the acceptance of prayer of even those who are weak in faith that God manifests His great power leading people to recognise Him and increase in their relationship with Him.

Huzoor^(aba) continued quoting the Promised Messiah^(as), who said that there is a difference between simply offering prayers and prayers offered after recognising God. Simply offering prayers quickly cannot constitute true prayer; rather, one experiences the true power of prayer once they have established true recognition of God. It is through prayer that God becomes just as near to a person as their soul is near them.

Conditions of Prayer

Huzoor^(aba) further quoted the Promised Messiah^(as) who explained that true prayer constitutes abstaining and removing oneself from the vain and evil. Another sign of true prayers offered with sincerity is that one does not merely pray for themselves and their personal needs, rather they also pray for the ability to increase in their connection with God. True prayer is offered when a state of fervency overtakes a person and they weep in prayer. But even this can only be achieved through the grace of God. Therefore, it is also imperative to pray for the ability to pray in its truest sense.

Huzoor^(aba) further quoted the Promised Messiah^(as) who said that the true conditions of prayer are met when the heart reflects that which the tongue utters. Waking up at night and declaring before God that the heart is in His control and beseeching the heart's purification, then a person's heart can be opened, which will in turn result in the ability to offer fervent prayers. When that condition of fervency is created, and tears begin flowing, then one can perceive for themselves that their prayers will be accepted. They establish the certainty that it is not necessary for their prayers to be accepted to the letter, exactly as they request, rather in His infinite knowledge, God will provide or create the means for whatever is best.

Huzoor^(aba) continued quoting the Promised Messiah^(as) who said that achieving true prayers and a true connection with God demands constant striving and effort. People do not tire from constantly striving and toiling when it comes to their worldly pursuits; why then should they tire in their pursuit of establishing true prayer and drawing nearer to God?

Huzoor^(aba) further quoted the Promised Messiah^(as) who said that the most important prayer is the prayer to be purified of sin, because ultimately, this is the root of all prayer. When this prayer is accepted and one becomes freed from the evil of this world then they will become pure in the sight of God. Thus, one must continue striving to offer this prayer until they achieve certainty that they are pure in God's sight. When this happens, then God fulfils a person's other needs without them even asking.

Why Should One Pray If Everything Is Predestined?

Huzoor^(aba) continued quoting the Promised Messiah^(as) who said that one who wishes to experience God then they should offer prayers. As for why offering prayers is necessary when God already knows what is going to happen, the Promised Messiah^(as) explained that just because God knows what is going to happen does not mean that He does not have the power to change it. Why is it that we seek a remedy at the time of a headache when we know ultimately at some point the headache will go away on its own? The reality is that people's actions can bear results. When one strives and prays, then God also manifests its results. Hence, just because God knows what is going to happen does not mean that He cannot change the ultimate

result due to prayers. Even if the exact prayer is not accepted exactly as sought, God still hears it and it could be fulfilled in the form of bestowing forgiveness, or its results could be seen either in this world or even the next. However, failing to pray causes rust to develop on the heart, and one begins moving further and further away from God, finally rendering one bereft of faith. However, by offering prayer, one achieves purity, a connection with God, an abstinence from evil and the ability to establish perpetual virtue.

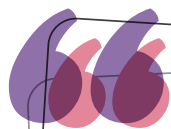
Appeal for Prayers for Ahmadi Muslims in Yemen & Palestinians

Huzoor^(aba) also urged prayers for the Ahmadi prisoners in Yemen, especially a woman who is being held in very cruel circumstances. However, she is displaying great patience and fortitude. May Allah create the means for their release and may Allah eliminate the suspicions which have developed in the minds of the opponents.

Huzoor^(aba) also urged prayers for the Palestinians. Apparently it is said that there are many changes happening, however the

circumstances only continue to deteriorate. The UN resolution did pass, however the cruelties continue to persist. This shows the double standards of the Western powers. If the same atrocities were to be committed against their favoured and allied nations then they immediately bring down sanctions against the perpetrating country. However, no sanctions are placed against Israel. In fact, recently the US unconditionally approved several billions of dollars of aid for Israel. Yet they have only approved a few millions of dollars of aid for Palestine, along with the condition that they will not take legal action against Israel or will not go to any forum where they could speak out against Israel. What then can be expected of such people? All that we can do is pray. It is Allah the Almighty who can save the oppressed from their oppressors. May Allah grant us the ability to pray for the oppressed.

Adapted from a summary prepared by Alislam.org



***...if one remembers God in their heart
then God remembers them in His heart...If
one walks towards God, then God runs
towards that person.***





Huzoor^(aba) Calls For Ceasefire In Gaza And Ukraine, Says Privileged Nations Are Wielding Their Veto 'Like A Trump Card'

KEYNOTE ADDRESS AT THE 18TH NATIONAL PEACE SYMPOSIUM 2024

On 9 March 2024, Hazrat Khalifatul Masih V^(aba) delivered the keynote address at the 18th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK.

The event was attended by more than 1,200 people including more than 550 dignitaries and guests who had gathered from 30 countries, comprising of Ambassadors of State, Members of Parliament and academics.

During the proceedings, Huzoor^(aba) presented Adi Patricia Roche, founder of Chernobyl Children International (CCI), recognised for her long-lasting post-Chernobyl disaster efforts, with the 2020 Ahmadiyya Muslim Prize for the Advancement of Peace.

Huzoor^(aba) also presented David Spurdle, founder of the charity *Stand By Me*, with the 2023 Ahmadiyya Muslim Prize for the Advancement of Peace, for his remarkable support for orphans and underprivileged children across the world.

As he began his address, Huzoor^(aba) mentioned that for over two decades he has repeatedly urged policymakers to work towards “*peace and harmony of the world.*”

Highlighting the importance of learning lessons from history, Hazrat

Khalifatul Masih V^(aba) said:

“History teaches us that internal conflicts can spiral into regional wars – often fuelled by the interference and influence of external powers who ferment instability and division in other countries to serve their interests. In recent decades, we have witnessed the devastating consequences of such interference in countries such as Kuwait, Iraq, Syria and Sudan.”

Huzoor^(aba) mentioned that he has warned of how unjust policies of major powers are “*triggering an ever-rising tide of inequality*” leading to global insecurity.

Huzoor^(aba) stated that many intellectuals and policymakers had previously held the impression that Huzoor^(aba) was wrong to believe that existing conflicts could escalate into a global war and even trigger the use of nuclear weapons, considering it to be “*unnecessarily pessimistic.*”

Commenting on those who held such views, Hazrat Khalifatul Masih V^(aba) said:

“Either due to their idealism and a desire to look at the world through rose-tinted glasses or perhaps due to an incapability to



learn lessons from history, they seemingly ignored the widening cracks that have been opening up in recent decades in international relations. Perhaps, they simply did not wish to accept the reality of what was staring them in the face. As they say, 'ignorance is bliss'."

Huzoor^(aba) stated that although many of the same people are now raising the alarm warning of a world war, in which nuclear weapons could wreak unimaginable devastation, *"many still seem unwilling to consider what must be done to end these conflicts and remain reluctant to hear the genuine voices for peace that exist in the world."*

Because those with the power to influence seemed unwilling to sincerely work towards lasting peace, Huzoor^(aba) said he had questioned whether there was any point in reconvening for the event once again to speak of the urgent need for peace. However, he determined to proceed *"because Islam teaches Muslims never to waver in the pursuit of peace."*

Huzoor^(aba) said that *"to speak truthfully and courageously before one's leaders, especially those who are hard-hearted, unjust and cruel"* is in fact the greatest form 'Jihad' as stated by the Holy Prophet of Islam, Muhammad^(saw).

Huzoor^(aba) reiterated that the Ahmadiyya Muslim Community continues to use all the means available to work towards establishing peace in the world, and will continue to do so without fear of any sanctions.

Turning towards the role of the United Nations, which he referred to as a *"weak and almost powerless body,"* Hazrat Khalifatul Masih V^(aba) said:

"Instead of deciding each issue based on its facts and merits, nations have formed alliances and vote according to their self-interests. Ultimately, critical decisions are made by a few privileged nations in whose hands rest the veto power. Instead of faithfully serving the cause of peace and justice, they wield their veto like a trump card wherever their narrow interests are threatened, irrespective of whether their decision shatters the peace and prosperity of other nations and leads to the death and destruction of scores of innocent people."

Hazrat Khalifatul Masih V^(aba) continued and said:

"Where a veto power exists, the scales of justice can never be balanced... Regrettably, due to its inherent lack of justice, the fate of the United Nations seems set to mirror that of its failed predecessor, the League of Nations. And, if the system of

international law, weak as it may be, completely collapses, the resulting anarchy and destruction is beyond our comprehension."

During the address, Huzoor^(aba) explained how the teachings of Islam in relation to warfare and the creation of peace are extremely important today at a time when several wars are being fought where these principles are not being adhered to.

Huzoor^(aba) explained that although in extreme circumstances, the founders of the major religions, including the Holy Prophet Muhammad^(saw), permitted the use of limited force, it was always *"solely with the intention of ending warfare and oppression."*

Referring to the teachings of the Holy Quran, Hazrat Khalifatul Masih V^(aba) said:

"In chapter 42, verse 41 of the Holy Quran, Allah the Almighty commands that where a person or nation has been wronged, they must never respond disproportionately or stray into realms of seeking revenge. Furthermore, Allah says that it is better to forgive if it can lead to reformation. Chapter 49, verse 10 of the Holy Quran, says that if two nations are at war, neutral parties should mediate between them and strive to establish peace based on the principles of justice and equity."

Hazrat Khalifatul Masih V^(aba) further stated:

"If having reconciled, one party violates the terms of the agreement and again resorts to warfare, other nations should forcefully unite against the aggressor until it desists from its aggressive conduct. Once it stops, the other nations must also cease using force. The objective should always remain to build sustainable peace underpinned by justice. It should not be that a third party takes advantage of the vulnerability of the warring parties by usurping their rights for his own benefit."

Huzoor^(aba) said if these principles were observed by the United Nations and other relevant bodies, *"conflicts would be resolved far more amicably and swiftly."*

Turning to the present-day conflicts, Huzoor^(aba) said that just like the Russia and Ukraine war, the conflict between Israel and Palestine is also *"geopolitical and territorial"* as opposed to being a religious war.

Hazrat Khalifatul Masih V^(aba) said:

"I firmly believe there is only one way to end these wars – by ensuring that justice prevails and that whatever settlements are made are based on equity, as opposed to what better serves the



interests of external powers.”

Commenting once again on the perils of the veto power and its role in the present conflicts, Hazrat Khalifatul Masih V^(aba) said:

“In terms of the Ukraine war, Russia has a veto power at the UN Security Council, whilst, in effect, Ukraine also has one by virtue of its alliance with those Western nations who have permanent membership of the Security Council. How can a settlement be agreed if both sides can effectively wield a veto?”

Hazrat Khalifatul Masih V^(aba) further stated:

“As for what is happening in Gaza, though both the Israelis and the Palestinians have their supporters, the veto power has only been used in Israel’s favour since the current war ignited several months ago. For example, in February, 13 out of 15 members of the UN Security Council voted in favour of an immediate ceasefire in Gaza but the United States utilised its veto power and the Resolution was defeated. How can peace be established where the majority view is so easily discarded? That is not justice – instead, it is a rejection of democracy and the principle of equality.”

Shining light on the teachings of Islam, Huzoor^(aba) referenced chapter 5, verse 9 of the Holy Qur’an which states that the enmity of any nation or people must never incite one to deviate from the path of justice or fairness.

Hazrat Khalifatul Masih V^(aba) stated:

“Even non-religious people will surely recognise the wisdom and benefit of adopting this pre-eminent standard of justice.”

Thereafter, Huzoor^(aba) addressed the allegation of Islam being an extremist religion and highlighted that even where Islam permitted defensive war, it set strict conditions that must be adhered to.

Among the conditions set by the Holy Prophet Muhammad^(saw), Huzoor^(aba) presented the conditions that wars must never be fought to ***“conquer lands or to establish supremacy over others. Rather, Muslims were only permitted to fight if war was waged upon them.”***

Hazrat Khalifatul Masih V^(aba) spoke of protecting the sanctity of all places of worship and said:

“Islam also teaches that unless one’s opponent uses a place of worship as a military base, it is not permissible to violate the sanctity of a place of worship by fighting within it or even near it. It is strictly forbidden to knock down or desecrate the places of worship of your opponents.”

Further explaining the teachings of Islam, Hazrat Khalifatul Masih V^(aba) said:

“The Holy Prophet of Islam^(saw) also prohibited Muslim soldiers from inflicting any form of terror or fear amongst the general public during wars. Indeed, all non-combatants and civilians were to be treated kindly and no injustice was to be perpetrated against them... During battle, soldiers should not strike their opponents



in the face and should cause them the least possible harm and distress. If prisoners of war were caught, they were not to be separated from their relatives if they too were imprisoned.”

Huzoor^(aba) further stated:

“Every effort was to be made to make prisoners of war comfortable to the extent that their comfort and needs were to be prioritised over those of the captor. If a Muslim was guilty of any form of cruelty or harshness towards a prisoner of war, they were to release him immediately to make amends.”

Highlighting the universality of these Islamic principles, Huzoor^(aba) said that if non-Muslim nations adopted these principles, then *“even if wars occurred, they would not lead to such deep-rooted enmities forming that remained embedded generation after generation.”*

Huzoor^(aba) warned that by failing to recognise that peace can only be established if these principles of war are acted upon, *“we lie at the precipice of a catastrophic global war that will undoubtedly lead to such immense levels of destruction and carnage that lie far beyond our imagination.”*

Huzoor^(aba) quoted Professor Jeffrey Sachs, world-renowned economist from Columbia University who attributed blame to the *“failure of Western political leaders to be forthright about the causes of the escalating global conflicts”* for being on the precipice of a nuclear catastrophe.

Professor Sachs accused the West and its narrative of boasting nobility whilst depicting Russia and China as evil to be *“simple-minded and extraordinarily dangerous”* and said, *“At this stage, diplomacy, not military escalation, is the true path to European and global security.”*

Turning to the grave humanitarian situation in Gaza, Huzoor^(aba) quoted a recent interview of US Senator Bernie Sanders, who strongly condemned the actions of the Israeli government, describing them as *“unspeakable”* and said that *“we in the United States, through our financial support of Israel are complicit in what’s happening.”*

Huzoor^(aba) stated that he took no satisfaction in the fact that politicians and commentators were now reaching the same conclusions that he had long warned the world about for over two decades. Rather, he felt only regret that necessary efforts had not been made to bring an end to inequality, injustice and warfare.

Hazrat Khalifatul Masih V^(aba) called for a cessation of the two major wars raging currently and said:

“Certainly, it is my opinion that there should be a full ceasefire between Israel and Hamas and also in the war between Russia and Ukraine. Thereafter, instead of inciting their respective allies towards further warfare, all members of the international community should prioritise ensuring relief efforts are stepped up to help those in desperate need and focus on bringing about a lasting and peaceful settlement.”



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Warning of how future generations will blame us if we stand by whilst cruelties are perpetrated, Hazrat Khalifatul Masih V^(aba) said:

“If, instead, we stand by and let these wars escalate further, countless more innocent lives will be lost, and, surely, history will judge us with contempt as the authors of our own destruction and misery.”

Hazrat Khalifatul Masih V^(aba) concluded and said:

“We must all come together, setting aside national, political, and other vested interests for the greater good of humanity and to ensure that we leave behind a prosperous world for our future generations. It is the need of the time that we must focus all our energies and efforts on establishing true peace so that we may live in a world of hope and prosperity, rather than a world defined by inequality, hatred and bloodshed.”

Practices of the Promised Messiah^(as) in Ramadan



Hazrat Dr Mir Muhammed Ismail^(ra) related to Hazrat Mirza Bashir Ahmad^(ra):

“In 1895, I happened to pass the entire month of Ramadan in Qadian and offered the Tahajud – i.e. the Tarawih – prayers behind the Promised Messiah^(as) throughout the month. It was Huzoor’s^(as) custom to offer the *Witr* prayer in the first part of the night and eight *rak‘aat* [units of prayer] of the Tahajud prayer in divisions of two in the latter part.

“In it, he would recite Ayat-ul-Kursi in the first *rak‘ah*, i.e

يَا حَيُّ يَا قَيُّوْمُ رَبِّكَ اسْتَغِيْثُ up until وَهُوَ الْعَلِيُّ الْعَظِيْمُ and in the second *rak‘ah*, he would recite Surah al-Ikhlās. Mostly, whilst in ruku or sajda, he would recite:

يَا حَيُّ يَا قَيُّوْمُ رَبِّكَ اسْتَغِيْثُ

“‘O Living and Self-Sustaining God, with Your mercy do I seek help.’ His manner of reciting this was such that I would be able to hear his voice. Moreover, he always used to partake in *sehri* directly after the Tahajud prayer and would delay it to the extent that the Azan would sometimes occur whilst he was eating.”

Hazrat Mirza Bashir Ahmad^(ra) added to this:

“I would like to make it clear that partaking in *sehri* is permissible until the break of dawn on the eastern horizon. Partaking in *sehri* holds no connection with the Azan because the timing of the morning Azan is fixed to occur upon the break of dawn. For this reason, people mostly consider the end of *sehri* to be the moment when the Azan is called. As the morning Azan would immediately be called out upon the break of dawn in Qadian and was perhaps, on some occasions by mistake and due to inattentiveness, called even prior to it, the Promised Messiah^(as) would, on the most part, not halt at the Azan and used to partake in *sehri* up until the break of dawn.

“The fact is that in this matter, the Shariah does not advocate the halting of food and drink upon the break of dawn in the light of scientific facts and perception. Rather, food and drink should be stopped when the first light of dawn becomes manifest to the masses. Hence, the word تَبَيَّنَ also makes this matter plain. In a Hadith, it is also recorded that the Holy Prophet^(sa) said, ‘Do not stop eating and drinking at the Azan of Bilal, but instead, continue to do so until the Azan of Ibn-e-Maktum because he is blind and does not call out the Azan until people raise a hue and cry of the morning.’”

Regarding the diet of Hazrat Mirza Ghulam Ahmad^(as), it is said that in *sehri*, during Ramadan, there usually used to be *salan* [curry dish] or a chicken leg and *firni* [Indian sweet dish] for Huzoor^(as). Hazrat Ahmad^(as) would take a *paratha* [Indian fried bread] instead of a *roti* [flat bread], though he would only eat a small amount of it.

In his formative years of seclusion, he performed many spiritual exercises and meditations. At one occasion, Hazrat Ahmad^(as) kept fasts for six consecutive months under the will of God. At *iftari* his food intake would merely be half a bread or even less. He also would not eat *sehri* and would secretly hand the food, which used to arrive from home, to less privileged individuals so that members of his household remained unaware. However, his general stance was that he disliked for his Jamaat to carry out exercises of such a nature and in its place, declared the jihad of this age to be services in relation to tabligh and the pen against the opponents of Islam. Thus, if entertaining the notion that such a person was desirous of material pleasures is not a complete injustice, then what is?

Hafiz Nur Muhammad Sahib of Faizullah Chak narrated to Hazrat Mirza Bashir Ahmad^(ra) that once during the month of Ramadan, somebody called the Azan prior to its actual time during *sehri*. The Promised Messiah^(as) entered the mosque and said, “I had just raised a glass of milk to my mouth when I heard the call for Azan. For this reason, I put down the glass at that very moment.” Someone humbly submitted, “Huzoor, there is still time to eat and drink.” He replied, “I do not desire to partake of anything after the Azan.”

Hazrat Mirza Bashir Ahmad^(ra), with regard to this narration, said:

“I would like to add that if this narration is authentic, then Huzoor^(as) would have taken precautions for his own sake at that particular occasion. Otherwise, the practise of the Promised Messiah^(as) was that he did not estimate the time [for the end of *sehri*] by the Azan but through the emergence of the break of dawn. In this regard, he would also adhere to the stance that the break of dawn should be clearly manifest as is the objective of the Quranic verse. However, it is of the scholar’s opinion that *fatwa* [Islamic verdict] and *taqwa* [righteousness] are two very different matters.”

(Taken from the compilation of narrations related to the life of the Promised Messiah^(as) in *Sirat-ul-Mahdi* by Hazrat Mirza Bashir Ahmad^(ra). Translated by Fateh Alam, UK. Published in The Weekly Al Hakam 3rd May 2019)

The Profound Spiritual and Physical Benefits of Fasting

by Farasat Ahmed



Mutakafeen at Fazal Mosque with respected Imam Ataul Mujeeb Rashid

Fasting has long been recognised as a practice that holds great significance in various religious traditions. While its spiritual benefits are undeniable, it is important to acknowledge that fasting also yields substantial physical advantages. In this article, we will delve into the profound benefits of fasting, highlighting its ability to nurture the spirit, enhance self-discipline, and promote overall well-being.

Fasting as a Religious Discipline: Fasting serves as an exceptional religious discipline, training the mind and body to confront challenges such as hunger, thirst, anger, and crisis. Mystics have emphasised the secret of a fulfilling life: speaking little, eating little, and sleeping little. These disciplines are actively practiced during the period of fasting, fostering self-control and cultivating resilience.

Encouraging Spiritual Growth: Engaging in fasting encourages devout individuals to embrace prayers, perform acts of charity, and engage in virtuous deeds while refraining from evil. By exerting self-restraint, fasting empowers individuals to overcome negativity and find spiritual strength. It facilitates detachment from worldly pursuits, enabling a profound connection with the divine and strengthening one's faith.

Source of Divine Guidance: During the fasting period, considerable emphasis is placed on reciting the Holy Quran or engaging in meditative practices. This dedicated focus allows individuals to attain communion with the God and gain insights and guidance from sacred scriptures. Fasting thus becomes a conduit for divine revelation and a means to deepen one's spiritual relationship with the God.

Cultivating Virtuous Qualities: Fasting serves as a catalyst for the growth of essential virtues such as grace, forbearance, fortitude, humility, simplicity, and sacrifice. When one willingly sacrifices

food and water, it becomes a reminder of the potential to offer even more significant sacrifices for the sake of the divine. These virtues, nurtured through fasting, promote personal growth and spiritual maturity.

Restoration of Health: Beyond its spiritual benefits, fasting has been shown to have positive effects on physical well-being. Some medical professionals have developed health systems centered around fasting, acknowledging its potential to restore health. Moreover, prolonged fasting has been linked to the rejuvenation of hair, a resurgence of youthfulness, and physical growth.

Medical Validations: Medical experts such as Dr. H. A. Morton Whitby and Dr. Otto H. F. Buckinger have emphasised the health consequences of overeating and have recognised fasting as a viable source of well-being. Fasting helps the body regulate metabolism, detoxify, and improve digestive functions. It can be an effective method for combating addiction to harmful substances like alcohol, drugs, and tobacco, thereby promoting a healthier lifestyle.

Curbing Carnal Pleasures: Fasting also plays a role in curbing excessive indulgence in carnal pleasures. By practicing self-restraint in various aspects of life, including food consumption, individuals gain control over their desires and develop a balanced approach to their physical needs. This balance ensures that sexual desires are channelled in a way that aligns with one's spiritual and moral values.

Fasting transcends its spiritual origins to encompass a multitude of physical benefits. By undertaking this religious discipline, individuals not only strengthen their connection with the divine but also cultivate virtues, restore their health, and experience personal growth. The profound effects of fasting on the mind, body, and soul make it an invaluable practice that nourishes both the spiritual and physical aspects of our lives.

The Promised Messiah^(as) Day celebrated across the UK



Baitul Futuh

By the Grace of Allah many Jama'ats across the UK celebrated the Promised Messiah^(as) day on the 23rd of March 2024. The main national event was held at **Baitul Futuh**. Despite the fact that many nearby jamaats had their own Dars after arranged in their jamaats, the attendance was 1200 members. Moreover, on the day, about 12 thousand people watched it via our YouTube channel. The Jalsa was presided by respected Ameer sahib UK.

In Birmingham, five Jama'ats including **Birmingham Centre, Birmingham North, Birmingham East, Birmingham South and Solihull** held Jalsa at Darul Barkaat mosque. The Jalsa started at 5.30 pm and was chaired by Regional Amir sahib and organised by Maulana Rawahuddin Arif Khan sahib, Murabbi silsila. The Jalsa began with Tilawat and translation, followed by a nazam and two speeches, one by a young Tifl and one by Maulana Rawahuddin Arif Khan Sahib. Closing remarks and silent prayers were then led by Regional Amir, Syed Imtiaz Ahmed. Approximately 580 members, including Lajna and children attended the Jalsa from the above 5 jamaats. Iftari and dinner was provided afterwards.

Dudley and Birmingham West Jama'ats combined their resources and celebrated this function at Baitul Ghafoor Mosque. The function was organised by both secretaries Tarbiyyat with the help of Maulana Imran Khalid Sahib. Approximately 270 members attended including Lajna and children. The program started with the recitation of the Holy Quran and translations by Tariq Majeed sahib and followed by nazam recited by Ahsaan Ahmad. Farid Mahmood Mubashir sahib gave an insight on the reason for holding this Jalsa (in urdu) followed by another nazm by Mirza Muzaffar Ahmad sahib. The key note speech was delivered by Maulana Imran Ahmad Khalid sahib on Truthfulness and Status of the Promised Messiah^(as). Iftaar and dinner was served to all the participants.

Walsall Jama'at held the Jalsa at Baitul Muqet Mosque. The attendance was 120 members including men, women and children.

Jama'at **Coventry** also participated in this blessed day with an attendance of 55 at their event.

58 members of the **Burton** Jama'at congregated to attend this



Walsall



Birmingham West and Dudley

blessed event.

Nottingham Jamaat held the Jalsa after Iftar at Baitul Hafeez Mosque. The attendance was 155 including 75 men and 80 women

Wolverhampton Jama'at held their Jalsa at Baitul Ata Mosque, Wolverhampton. The total attendance was 111, including 58 Men



Walsall



Nottingham



Leicester

and 53 ladies.

Leamington Spa Jama'at held their Jalsa at Baitul Ehsan Mosque with an attendance of 70 members of the Jama'at.

Leicester Jama'at celebrated Jalsa Masih Maud followed by Jama'at Iftari. Two main speeches, first one by Habib Akram Sahib Zaeem Ansarullah on the significance of Jalsa Masih Maud and later one by Muneeb Ur Rahman Sahib Murabbi Silsilah (Urdu and English) on the responsibility of Ahmadies by living to the expectations of Hazrat Masih Maud^(as) by conveying the true message of Islam to the rest of the world. The total attendance was 185, including 80 men, 90 women and 15 boys and girls.

Northampton Jama'at and **Watford** Jama'at also held events that day in their respective areas, 45 members attended the Northampton event and 80 Members attended the Watford event.

Peterborough Jama'at had 95 members including men and lajna attending their Jalsa. After the proceedings Iftari and dinner was served.

Stevenage North Jama'at invited Murabbi Inayat Ullah Zahid sahib

from London to deliver the keynote address at their Jalsa. The event was also broadcast to other Jama'ats in the region through Zoom.

Stevenage South Jamaat also held their Jalsa with an impressive attendance of over 170 people.

Luton Jama'at held a virtual Jalsa due to the unavailability of a suitable venue booking for this day. The audio from the session was also recorded and circulated to all members. Amir Sahib's speech from Baitul Futuh was also promoted to all members as well.

Milton Keynes Jamaat celebrated the Jalsa alongside the weekly Ramadan Iftar. They had over 100 members who attended the session.

Cambridge Jama'at also held this blessed event and had an attendance of 80 local Jama'at members attend.

In the South West of the country three Jama'ats held this event locally, **Cardiff** Jama'at had an attendance of around 90 members, **Bristol** Jama'at had an attendance of 75 members and **Swansea** Jama'at held their event with an attendance of 36.

The Big Iftar Report

Baitul Futuh

National Tabligh Department UK



The Big Iftar event for Ramadan 2024, organised by the National Tabligh Department UK on Saturday 30 March 2024 was truly a remarkable occasion that brought together **over 650 guests** from diverse backgrounds **and 350 hosts**. With the gracious blessings of Allah, the event was a resounding success, showcasing a harmonious blend of spirituality, education, and community engagement.

Indeed, six families, by the grace of Allah, expressed their desire to join the Ahmadiyya Muslim Jama'at by the end of the event.

The positive feedback from guests reaffirmed the event's success in dispelling misconceptions about Islam and fostering a spirit of inclusivity. Expressions of gratitude, newfound knowledge and the eagerness for future community events echoed the sentiment of unity and religious enrichment that the Big Iftar had instilled.

It is interesting and noteworthy to see that the event was attended by more than 320 non-Ahmadi Muslims.

Meticulous planning by the dedicated organising committee, led by Respected Ibrahim Ikhlaq sahib, National Secretary Tabligh UK and managed by Musawir Idrees sahib, ensured that every aspect of the event was thoughtfully orchestrated.

Regular meetings and coordination with the organising committee, Presidents, and Tabligh secretaries helped in spreading awareness and extending invitations far and wide. A flyer for the event was produced and was widely circulated to all Jamaats. Social media was used with success. A press release was produced and issued to local newspapers. A separate team was formed to invite guests such as politicians, religious and community leaders, academics, charity workers, teachers etc.

Guests were welcomed warmly and immersed in an enriching experience where they gained valuable insights into

IslamAhmadiyyat, and the significance of Ramadhan. The event aimed to bridge cultural gaps and promote interfaith dialogue, allowing attendees to witness first-hand the beauty and essence of Islamic practices.

The event itself followed a structured program, including guided **tours of the Mosque, informative exhibitions, calligraphy** and moments of reflection interwoven with light refreshments. Guests took great interest in the exhibitions, calligraphy and literature and many browsed a range of books including: *The Holy Quran, Philosophy of the Teachings of Islam, Life of Muhammad (saw), Pathway to Peace, Islam's Response to Contemporary Issues, Invitation to Ahmadiyyat.*

Exhibitions Included:

- 43 Translations of the Holy Quran Including Braille
- Signs of the Hour Exhibition
- AI-Quran Exhibition
- Review of Religions Exhibition
- Voice of Islam Exhibition

The formal programme commenced under the chairmanship of Respected National Amir sahib UK alongside him was Respected Ibrahim Ikhlaq sahib, National Secretary Tabligh UK. In addition, on the top table were Jonathan Lord MP for Woking, Ross Garrod Leader of Merton Council, Superintendent Luke Mooney, Khalil Yousuf prospective MP for Farnham and Bordon and members of the National Amila UK. Also, in attendance were Elliot Colburn MP and Saj Hussain Chairman of Surrey County Council.



The event started with Tilawat by Ihtasham Ahmad Khawaja sahib and its English translation by Jalees Khan sahib. Introductory remarks were given by Rehan Syed sahib. This was followed by the welcome address on 'The Philosophy of Fasting in Ramadan' by Ibrahim Ikhlaq sahib and a video introducing the Ahmadiyya Muslim Community. Guest speakers were Jonathan Lord MP, Elliot Colburn MP and Khalil Yousuf. A video message from Rt Hon Jeremy Hunt MP, Chancellor of the Exchequer was played and a message from Dame Siobhain McDonagh was read out. The keynote address was given by Respected Amir sahib through a wide ranging, interesting and informative speech.

2 Pakistani TV channels BOL and Discover Pakistan were present to record the event and conduct interviews. Later on, they played the summary of our programme on their channels. A Q&A session was held, allowing participants to ask questions and gain insights from the panel which included Respected Abdul Quddus Arif sahib, Sadr Majlis Khuddamul Ahmadiyya UK and Respected National Amir sahib UK. It provided a platform for interactive discussion and learning on the topic of Islam and Ramadan, fostering open communication and intellectual engagement among attendees.

The Big Iftar Glasgow North

Report by: Arshad Mehmood Khan - Scotland



The Ahmadiyya Muslim Community Glasgow North held a successful "Big Iftar" on Sunday, 31st March 2024. Over 70 non-Muslim participants from all walks of life attended the event. The program was hosted by Mr Ahmad Owusu Konadu, Secretary of Foreign Affairs of the Glasgow Jama'at.

The event began with an exhibition of translations of the Holy Quran and other Islamic literature related to Ramadan for visitors, followed by light refreshments. The program continued with the recitation of the Holy Quran and its English translation, a welcome address by Mr Rana Mubasher Ahmad, the President of the Glasgow North Jama'at, and a slideshow showcasing humanitarian work organised by the Scotland region in Glasgow, Edinburgh, Fife, and Dundee. The program also featured a series of short videos covering

the introduction of the Global Ahmadiyya Muslim Community, kids' presentation, and Ramadan Diary.

Several speakers addressed the audience, including Sammy Stein, Glasgow Jewish Representative Council, who spoke about Fasting in Judaism. In times of trouble, fasting became a Jewish tradition, with Yom Kippur being the holiest day dedicated to reflection and forgiveness. It wasn't just about sadness, but a turning inward, a time for prayer. These traditions continue to this day.

Pastor Favour Asante, Greater Glory Church Glasgow, talked about Fasting in Christianity: Early Christians began fasting, following Jesus' example. Wednesdays and Fridays became days to remember



his betrayal and crucifixion, but the focus wasn't on suffering. Fasting became a way to clear their minds and deepen their faith, a tradition that continues today.

Imam Fakhra Aftab, a Missionary of Glasgow mosque, delivered the keynote address: Centuries before Islam, fasting existed for spiritual reasons. Islam adopted it as a core practice, with the Quran mandating it during Ramadan. The Ahmadiyya Muslim Community sees more to it. Their founder emphasised spiritual benefits but uniquely stressed inner purification alongside physical restraint. This focus on both makes Ramadan a time for more profound spirituality and compassion.

A question-answer session was also held, where the panel responded to questions from the audience.

The event ended with a silent prayer and the presentation of Iftar/Maghrib Adhan. At the same time, an English Translation was shown on TV, and dates and water were given to guests to experience breaking the fast with Muslims. At the end, a tasty dinner was offered, where members of the Ahmadiyya Muslim Community and their guests ate together and exchanged contact details.

Overall, the "Big Iftar" event was a great success and showcased the Ahmadiyya Muslim Community's commitment to promoting unity, peace, and understanding among different communities.



Big Iftar Dudley



By the Grace of Allah, Ahmadiyya Muslim Jama'at Dudley, along with Majlis Khuddamul Ahmadiyya Dudley and Majlis Ansarullah Dudley hosted the annual "The Big Iftar" event on 3rd April 2024. Held at the Baitul Ghafoor Mosque, this event drew participants from various walks of life to partake in the customs of Ramadan and gain insight into broader Islamic teachings and traditions. The event started at 18:45 by an introduction to the evening's programme and housekeeping by Muhammad Daniyal Qureshi Sahib, Qaid Majlis Khuddamul Ahmadiyya Dudley.

The evening's programme featured a beautiful recitation of the Holy Qur'an with the English translation by Abdqoyum Ayobami Anisere Sahib. The attendees were welcomed by Qalb Wasim Shah Sahib,

Sadr Jama'at. This was followed by a thought-provoking segment on "The Essence of Fasting" by Imran Ahmad Khalid Sahib, Murabbi Silsila.

A video clip featuring Hazrat Khalifatul-Masih V's^{aba} address at the National Peace Symposium UK was played and the Majlis Khuddamul Ahmadiyya UK's message was presented by Anas bin Tariq Majeed Sahib to the audience on the "Voices for Peace" campaign that was launched worldwide under the divine guidance of Huzoor^{aba} to bring an end to the war in Gaza and to establish peace worldwide.

PAN AFRICAN AHMADIYYA MUSLIM ASSOCIATION'S ACTIVITIES, UK

By Tommy Kallon



The Pan-African Ahmadiyya Muslim Association (PAAMA) UK, was established in 1986 under the instructions of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV^(rh). Huzoor^(rh) himself suggested the name Pan-African Ahmadiyya Muslim Association and appointed HE Alhaj IBK Addo as the President.

The aim and objective of the association, which comprise all Ahmadis of African origin resident in the United Kingdom, is to facilitate and oversee the educational, financial, moral and social welfare of its members. Secondly, it was to search and reactivate or bring back into the fold of Ahmadiyyat, those Ahmadis who have become inactive or lost their attachment to the Jama'at following their migration to the UK. Another purpose for the formation of PAAMA was to propagate the message of Islam and Ahmadiyyat generally as well as to create a platform where African Ahmadis could engage and exchange ideas with the political and intellectual elite of the African diaspora who have settled in the UK, with the view of finding a common ground to enlighten the people of Africa in religious and secular matters.

Following the retirement of H.E. Alhaj IBK Addo in 2009, the leadership in PAAMA has been by election subject to approval by Hazrat Khalifatul Masih V^(aba). Mr Issah Ahmed Wemah was appointed as new President by Huzur Aqdas^(aba) after the elections, a position he held until the last elections in April 2014 guiding the

association through many achievements most notably the 'Africa at 50' Independence Day celebrations.

Under the instructions of Khalifatul Masih^(aba) PAAMA elections were held on 19th April 2014 and with it began a new era. Huzur Aqdas^(aba) approved Mr Tommy Kallon as the new President.

New Office at Baitul Futuh

By the grace of Allah, the Pan African Ahmadiyya Muslim Association's (PAAMA) new office at Baitul Futuh was officially inaugurated by Respected Rafiq Ahmad Hayat Sahib, Amir Jama'at Ahmadiyya UK on the blessed Promised Messiah^(as) Day 23rd March 2024.

One of the main purposes of establishing PAAMA was to facilitate the search for and integration of the African Ahmadi diaspora into the main body of Jama'at and equip them with knowledge and awareness to play important roles in Jama'at. Alhamdulillah, PAAMA UK has been able to by and large, fulfil this role and will continue to do so in the future. By the grace of Allah, more and more PAAMA members are playing very active roles in their local Jama'ats and their respective auxiliary organisations.

PAAMA youth have also been increasingly honoured with the



opportunity to recite Tilawat, Translation and Speech presentations at Jama'at Musleh Maud^(ra), Masih Maud^(as) and Khilafat Day commemorative events.

PAAMA regions were able to organise series of online lectures with the help of Jama'at missionaries and scholars covering Urdu Classes, Quran Classes, Tabligh, Taleem, Tarbiyyat, Financial Sacrifice, general health and wellbeing, Rishta Naata, Sanato-Tijarat and much more.

PAAMA Activities

Pan-African Peace Symposium

On Saturday 11th November 2023, the 4th edition of the landmark Pan-African Peace Symposium was held at the blessed premises of the Baitul Futuh Mosque in London, United Kingdom. The theme was ***Economic Equity and Eradicating Poverty- Keys to Peace***.

The event attracted a live audience of eight hundred people from all backgrounds with thousands more joining through livestream

on YouTube and Facebook. In attendance were very prominent speakers and guests from across the United Kingdom, the United States of America, Africa and beyond. These included diplomats, religious leaders, civic leaders and the many peace-loving men and women who acknowledge the urgent need for such essential discussions and conversations around peace, economic equality and social justice.

Celebrating Africa Day – Lajna

The ladies of PAAMA UK held Celebrating Africa Day in commemoration of the Centenary of Lajna Imaillah. The main aim of the event was to showcase the diverse cultures within Africa as well as provide the history of Islam Ahmadiyya and Lajna Imaillah in Africa and the diaspora. The Celebrating Africa Day was held on Sunday 28th May 2023 from 9am to 5.30 in Baitul Futuh Mosque, Noor Hall. Alhamdulillah, the ladies utilised the event, apart from celebration, also as Tabligh event as many internal and external guests were invited.

Self-Employment and Business Awareness Session

Arshad Mehmood Khan – Glasgow



The Jamaat Ahmadiyya Glasgow North's Sanat o Tijarat department hosted a self-employment and business awareness session in collaboration with People Plus Scotland, a national organisation. The event occurred on Thursday, March 21, 2024, at 5:30 p.m. at the Bait ur Rahman Mosque in Glasgow. It aimed to benefit members of the Ahmadiyya Muslim Jamaat Glasgow North and South, where 40 Ansar and Khuddam brothers attended.

The programme began with the recitation of the Holy Quran with English translation. A video introduction of the Ahmadiyya Muslim Jamaat was played on TV. Mr Ian and Mr Robart from People Plus Scotland then took the stage to present their organisation and raise awareness about starting a new business. They provided information on obtaining support from local governments and offered guidance on launching a successful business. After the presentations, the audience asked many interesting questions and engaged with the presenters. The programme concluded with silent prayer & delicious iftar dinner.



Tabligh Activities of Scotland Region

Arshad Mehmood Khan – Glasgow



Edinburgh

Turkish Consulate: Regional Amir of Scotland Dr Abdul Hayee & Glasgow missionary Fakhar Ahmad Aftab met with Consul General Turkey, Mrs Demet KAYAOĞLU, in Edinburgh on the 29th of April 2024. The beliefs and Jama'at activities were introduced, and Regional Amir sahib delivered a PowerPoint presentation covering global Jama'at humanitarian activities and interaction with other diplomats and politicians in the region.

The consul general appreciated Humanity First's efforts in Turkey during the 2023 Earthquake. The Consul General was presented with a copy of the Holy Quran with Turkish translation.

United Nations Association: Dr Abdul Hayee arranged a meeting with Angela Watt, CEO: Founder: Chair: Board Trustee Resonates CEO and the head of the United Nations Association branch, Alloa, Scotland.

The meeting occurred on Friday, 26/04/24, and Murabbi Daud Ahmad and Mr Humayon Abid were also present. The meeting was to develop a relationship under the United Nations Sustainable Development Goal 17 (Partnership for Goals). Dr Sahib presented a PowerPoint presentation on Jamaat's introduction and activities and then answered questions. Jama'at literature and books were also presented.

Consulate of China: The Jama'at was pleased to host Consul Yang Xin, the Director with his colleague from Consulate China in Edinburgh. It was a valuable meeting and they felt honoured to visit us in our Baitul Rehman Mosque Glasgow. After a presentation on the Ahmadiyya Muslim Association UK the Consul was presented with The Holy Quran with Chinese translation, and Chinese translations of the books "Pathway to peace" and "Islam among religions". The Consul and his team greatly appreciated the gifts and spent over 2 hours in the Mosque.





Leafleting in local villages: On 1st May 2024, over 1150 leaflets were delivered in Newmills Village, Fife Edinburgh. Valuable discussions with local members and contacts were made. Inshallah, a coffee morning will be arranged soon. A special note of thanks to Fareed Uddin Sahib Zaeem Ansarul Allah Edinburgh and Haleem Ahmad for their time and efforts.

Leafleting in local villages: on 2nd May 2024, 1600 leaflets were delivered in Torryburn Village in Fife Edinburgh, where Fareed Uddin Sahib, Zaim Majlis Ansarul Allah Edinburgh, and Murabbi Daud Ahmad were amongst those who distributed the leaflets.



Glasgow

During the Tabligh Ashra 19 - 28 April 2024, members distributed more than 1700 leaflets to their neighbours and local area. The social media campaign during the Ashra went very well, and members liked and reposted tweets from the centre. A daily local messaging campaign for our members was launched, and valuable Tabligh material and tweets were shared with all of them.



Leafleting in local villages: On 30th April 2024, 1,100 Tabligh leaflets were delivered in Curloss, Fife, and Edinburgh. Fareed Uddin Sahib, Zaim Majlis Ansarul Allah Edinburgh, and other Ansar brothers participated in this activity and built new local contacts in this village.



Send us your Poetry

Poetry is mentioned in the Holy Quran and states that some people can use their God given poetic gifts to further the cause of truth and to lead righteous lives.

The Poets for Peace Radio show reaches a global audience and uses English Poetry to share the beauty contained within the true teachings of Islam.

We welcome you to email us audio MP4 recordings of your English poetry on the following themes, so we can then produce shows on these topics in the future.

- The Adhan (Call to Prayer)
- Surviving the Cross
- The Rope of Allah
- Marriage in Islam
- Finality of Prophethood

Kindly email your Audio recordings to:

PoetsForPeace@VoiceOfIslam.co.uk

www.PoetsForPeace.co.uk



Medical Matters - Cancers and their significance

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital

Cancers kill an estimated 10 million people every year.

- Lung cancer is the most common cancer in men. It is caused by the abnormal growth of cells in the lungs.
- Breast cancer is the most common cancer in women. It is caused by the abnormal growth of cells in the breast.
- Colorectal cancer is the third most common cancer in both men and women. It is caused by the abnormal growth of cells in the colon or rectum.
- Prostate cancer is the most common cancer in men after skin cancer. It is caused by the abnormal growth of cells in the prostate gland.
- Skin cancer is the most common cancer overall. It is caused by the abnormal growth of cells in the skin.
- Leukaemia is a cancer of the blood cells. It is caused by the abnormal growth of white blood cells.
- Lymphoma is a cancer of the lymph nodes. It is caused by the abnormal growth of white blood cells.
- Melanoma is a type of skin cancer that is caused by the abnormal growth of melanocytes, which are cells that produce melanin.

There are many other types of cancer, each with its own unique set of symptoms, causes, and treatments.

How to Reduce the Risk of Getting Cancer?

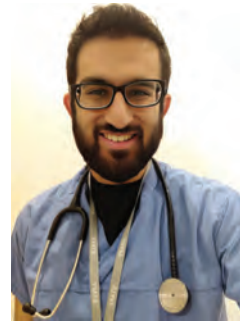
Cancer is a serious disease that can affect anyone. However, there are a number of things you can do to reduce your risk of getting cancer.

Some of the most important things you can do to reduce your risk of getting cancer include:

- Don't smoke: Smoking is the leading cause of cancer deaths in the world. If you smoke, quitting is the best thing you can do to reduce your risk of getting cancer.
- Limit your exposure to second-hand smoke: Second-hand smoke is also a major risk factor for cancer. If you are around people who smoke, try to avoid breathing in their smoke.
- Eat a healthy diet: Eating a healthy diet that is low in processed foods and high in fruits, vegetables, and whole grains can help you reduce your risk of getting cancer.
- Get regular exercise: Exercise can help you maintain a

healthy weight, which is also a key factor in reducing your risk of getting cancer.

- Get screened for cancer: Some cancers, such as breast and cervical cancer, can be prevented by early detection. Talk to your GP about what cancer screenings are right for you.
- Avoid excessive sun exposure: Excessive sun exposure can increase your risk of skin cancer. Protect yourself from the sun by wearing sunscreen, sunglasses, and a hat.
- Get vaccinated: Some vaccines can help protect you from certain types of cancer, such as the human papillomavirus (HPV) vaccine, which can help protect you from cervical cancer.



It is important to note that there is no surefire way to prevent cancer. However, by following these tips, you can reduce your risk of getting cancer and improve your overall health.

Here are some additional tips for reducing your risk of getting cancer:

- Maintain a healthy weight: Being overweight or obese is a major risk factor for many types of cancer.
- For those who drink, drinking too much alcohol can increase your risk of certain types of cancer, such as liver cancer.
- Avoid exposure to environmental toxins: Exposure to certain environmental toxins, such as asbestos and radon, can increase your risk of cancer.
- Get regular checkups: See your GP for regular checkups, even if you feel healthy. This will give your GP a chance to screen you for cancer and other health problems.

If you have any concerns about your risk of getting cancer, talk to your GP. They can help you assess your risk and develop a plan to reduce it.